

When the Mexicans, thus constituting a migratory cluster of 174
kins, reached the present central valley of Mexico, they found it occupied by a number of tribes of the same language as their own, though dialectically varied. The arrival of the new-comers was to those who had already settled, a matter of either war or of adoption. Adoption became very difficult, as well on account of the number of the immigrants as of the rivalry between already settled tribes. Therefore the Mexicans were tossed to and fro, until at last the straggling remnant found a shelter on some dry patches protruding from the marsh along which the other tribes had formed their settlements.

This settlement occurred about 196 years previous to the Spanish conquest, and it limits therefore the time, within which the

nombres de sus Conductores." What the unfortunate Italian Cavaliere here says of the Toltecs, is applicable to all the other branches of the Nahuatl stock, and bears also on the four "Carriers of the God," under discussion.

Feyta affirms (Cap. XIII, p. 110, lib. II), that after the election of the Huitzilohuitl mentioned in my note 26, the god Huitzilopochtli "did not dare to claim the government of the people." Is this an indication to the effect that the four "priests" exercised a military command?

Referring to note 29, concerning the four names of the years and leading days in the Mexican and Central American Calendars, and their probable connection with as many very ancient kinships, I beg leave to add here some additional data in regard to the singular part played by the number four, in Central American and Mexican mythology and earliest tradition. In note 27, I have already alluded to the four original pairs, as mentioned by the "Popol-Fuh" as well as by *Sahaguna*. Previous to the creation of the four men, the "Popol-Fuh" has the following remarkable passage: (Part III, cap. I, pp. 196-197), "In Paxil and in Cayalá, as this place is called, there came the ears of yellow and of white corn. These are the names of the barbarians (? Chic'p), who went after subsistence: the fox (Yac), the wolf (Utlil) the parrot (Qel), and the raven (Hoh), four barbarians (?) who brought them the news of the ears of yellow corn and of white corn which grew in Paxil, and who showed them the road to Paxil." "There they found at last the nourishment which went into the flesh of man made, of man formed, this was his blood, it became the blood of man, this corn which went into him by the ears of him who engenders and of him who gives being." This Q'Quiché tale of four animals or "barbarians" (the latter is an interpretation of Mr. Brasseur, since "chicop" signifies simply a beast) carrying the material out of which man was made, also finds an equivalent in Mexican traditions, as reported by *Sahaguna* (Lib. I, cap. XXIX, § 12, p. 140), of four wise men who remained in the earthly paradise of "Tamoanchan" inventing there "judicial astrology, and the art of interpreting dreams. They composed the account of the days, of the nights, of the hours, and the differences of time, which were kept while the chiefs of the Toltecs, of the Mexicans, and of the Chichimecs ruled and governed." "Tamoanchan" as paradise, is strictly equivalent to "Paxil in Cayalá" of the Q'Quiché. The tradition of the four "Tutul-Xin" among the maya of Yucatan, may also be classed among these tales. "Series of *Katunes*," "Epochs of Maya History." "This is the Series of *Katunes* in Maya." ("hele lae a Tzolam Katunil T5 Maya") in Mr. Brasseur's ("Relation des choses du Yucatan") also in J. L. Stephens ("Travels in Yucatan," Vol. II, p. 465, appendix.) Also Durán (Cap. XXVII, pp. 222, 224).

"Tylor ("Early History of Mankind," Edition of 1878, p. 165), "Superstitio" or "Standing Over,"—the German "Aberglaube" in the sense of "what has remained."

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